

4. When the diffusive vital air^a
 excites
 lie becomes bright and manifest⁵ in every
 mansion ; •
 and the institutor of the rite₃ imitating
 BHKIGU, •
 prevails on him to perform the function,
 of messen-
 ger; as a prince-who has become a
 friend sends an
 ambassador to his mdre powerful
 (conqueror).⁰

5, !Yhen (the worshipper) offers a&
 oblation to
 his great and illustrious protector,
 the grasping
 (*Eahhas*), recognizing thee, Aam₃
 retires : but
 Aa ^'ij the archer? sends after him a
 "blazing arrow;
 from his dreadful bow; and the god
 bestows light
 upon Ms own daughter., (the dawn).

'6. When (the worshipper) kindles
 thee in his

Mdtariawan is a common .name of *Vdyu*, or
 "Wind; but it is
 here said to mean the principal vital air (*mukh-
 yaprdiid*), divided
 (*i-ihrtia*) into tie five airs so denominated, as in a
 dialogue,
 between them,, cited by the Scholiast: "To them
 'said tne
ArisJifa breath, [£] Be not astonished; for I, having
 made myself
 five-fold, and having arrested the arrow, sustain
 (life).'[>]

^b *Jenya*, *fronLjana*, to be born; or it may be
 derived fromjY,
 to conquer, and be rendered 'victorious; * as,
 according to the
Taittiriyas, " the gods and *Asuras* were once
 engaged in combat:
 the former," being alarmed, entered into fire:
 therefore, they call

Agni all the gods, who, having made bim their shield, overcame the *Aw/ras*" So, in the *Aitareya Brahmana*> " the gods, having awoke *Agni*, and placed Mm before them, at the morning sacrifice,, repulsed, with Mm in their van, the ^fatfra*_and *Rakshasaa*^ at the . morning rite.³

^c This expresses a notion still current amongst the nations of the East,- that the mission of an envoy .to a foreign prince is. an acknowledgment of the latter's superiority.'